G. R. S. 58]

*Previous references.*

1882
191 .
(Mazgaon)

File No. 1

Serial Nos. 1 – 9.

*Later references.*

# GENERAL AND REVENUE SECRETARIAT.

*Serial Nos.* 1 to 9.

**Part B, for** March 1886

SUBJECT.

~~Right to the~~ Management of the Jawardara Swami Temple in Doodballapur Taluk.

Indexed

Mirza Nazar Hussain

W D 1351—GPB—20,000—13-12-15

(General Serial No 32)

1882/83

No 1634
262

Name of Petitioner Narasimiah and others inhabitants

Village. (Vajaya)

Taluk. Doddaballapur

District. Bangalore

Date of Arn. 1/9/82

Date of Receipt. 1.9.82.

Date of Disposal.

No. of Enclosures one Envpe.

ABSTRACT.

Submit a petition in English protesting against the appointment of Chintambram Aru & the Managers of "Agraharam Seeva Kouta Janardanaswamy Temple" at Doddaballapur

one Enclosure

Stamp

Revision
1-2
2

For 4.5.6 8/9/82

To D/Comt. for report with proceedings. The actual state of the management before the Inam Act in 1977 & the circumstances under which any changes have since taken place should be reported. The meaning put by the Inam Officer upon the words "Dharmakartha Chitam-baram" as does not appear to be correct

BLR

2/9

Recd from the Secy to Govt personally 1/9/82

COURT FEE ONE RUPEE

C. Ranga Charlu Esq^r
Dewan to His Highness
the Maha Rajah of Mysore
Bangalore.

The Humble Petition of Alampalli Nara-
soomiah, Nanjundiah and other Vaisia
[Komti] inhabitants of the town of Doda
Ballapur in the District of
Bangalore.

Most Respectfully Sheweth

That in the Town
of Doda Ballapur a temple was dedicated
to God Sri Vaikunta Janardanaswami,
some 100 years back, by one Guruvé Shetti
the then Shetti [or head] of the Vaisiya Caste.
The Gov^t supported the Temple by grant of
lands, while the ancestors of the Petitioners,
improved it by private donations or in other
words Charitable funds. The said Guruvay Shetti
being issueless begged the then leading members
of his class might take charge, and accord-
ingly the temple was placed under the
management of the ancestors of the Petitioners

by those

whose exertions were never spared to improve it in every respect.

That in the year 1877-78, all the leading members assembled to select some of their own caste men to arrange for the better management of the temple, and accordingly 12 men were appointed as managers with the distinct understanding that they should conduct the affairs of the temple by turns, every two of these members serving for two months in a year, though all were severally and jointly held responsible for any mismanagement by any one of them. At the same time it was unanimously agreed that the collections [charitable funds] made in the several parts of the Town by the Vaisia Community for the support of the Temples, should be made over monthly to the man in charge for the time being, and not to any particular individual.

While the above arrangement continued undisturbed, the Inam lands attached to the Temple had to be settled by the Inam Department in 1878, when in order to facilitate the speedy disposal of the

settlement

2/ settlement work, ar looking to the in-
convenience to whi ll the 12 v
had to be put to by attending the Inam
Office for the settlement of these few
Inams [which work could possibly att-
ed to by a single individual] these 12
now nominated and appointed one
of their own men by name Chit-ambara
ah to attend the Inam Office for the
purpose of giving the required inform-
ation. This he accordingly did; and in
the transaction of business, he, as a matt
of course, signed some of the statement
one
s, as the manager of the Institution.
As the other 11 members appointed Chit-
-ambariah as their agent for conduct-
ing the Inam settlement work, and as
they did not expect that by Chitambar
aiyah signing the papers as the mang-
-ing member of the Institution, they would
be derogating their own authority as
the managers of the Temple, they did
not withdraw the powers then vested
in him.

Though for the sake of convenience

as above set forth, the name of Chitambariah was entered during the Inam Settlement as manager of the Temple, he could not possibly claim and never claimed any superiority over the other members of the Committee, and until his death which occurred about a year and a half ago, he was conducting the duties of the Temple like all the other members by turns. After his death and while the question of ~~tacking~~ substituting another ~~member~~ respectable man as the member of the Committee was in agitation, some disputes arose amongst the Petitioners' caste people, the result of which was that the caste was divided into two factions, the ones claiming Chitambariah's son as the sole manager of the Temple, and the other refusing to recognize him as such, while the management of the Temple, in the meantime, devolved on the remaining 11 members of the said Committee.

Chitambariah's 2d son Venkata Poobiah, and his junior brother Subbaramiah who are thus trying to usurp the management of the Temple without

in

3/- in the least consulting the wishes of the whole community on whose support alone, the Temple is dependent, take undue advantage of their position, and demand obedience to their orders in regard to all the Temple affairs. He [Venkatasubbiah] even refused to allow the Petitioners to observe certain ceremonies in the Temple on some special occasions, and commanded that nothing should and can be done without his sanction.

The Petitioners who were more interested than the other party in the welfare and management of the Temple could not be subservient to Chitambaram and his sons or to his party; and in view to obtain redress at the hands of the authorities by the appointment of the full complement of the 12 members on the committee, addressed a petition to the Moozarai Officer of the District to investigate the claims of the managers of the Temple and to appoint the former members thereto.

The Moozarai Officer without enquiring the matter himself referred the

the petition to the Amildar for report.

The Amildar instead of enquiring as to whether there were formerly 12 men as the managers of the Temple including Chitambariah, and whether Chitambariah's usurpation of the managership was not unauthorised and uncalled for, prolonged his enquiries as to ~~whether~~ the cause of the formation of two factions in the sect; although his enquiry on that particular point was uncalled for, his determination in believing the Archik who is not in good terms with one of the Petitioners, and the invoicions of the temple, that one of the Petitioners brothers went to the temple with shoes and disbelieving the more tangible evidence brought forward by the Petitioners, is questionable.

The Amildar failed to bring to the Moozarai Officer's notice the doubt he could have possibly entertained in the course of the investigation, that had Narasimmia's brother committed the offence of entering into the premises of the temple with shoes as alleged by the opposite party, he would have at once been demanded to pay the charge for the purification of the temple, instead of the opposite party first incurring

the

4/- the expenditure without any body's knowledge [save Venkatasoobiah who calls himself the temple manager, the Archika, and the musicians as alleged by themselves] and then demanding the charge from the party on whose account the same was incurred.

Although all the witnesses on the opposite side deposed that no Brahmin was present at the time of the purification in the temple, the Amildar failed to bring to the notice of the Moozarai Office that without the assistance of a Brahmin the ceremony could not have been observed. The Archik is no doubt a Brahmin and it is not usual for him to perform the purification [Punniyaha] ceremony, and as he is in favor of the opposite faction, his statement is not reliable.

The Amildar also unjustly supported the claims of Kotamburaja's son Venkatanarsimiah as the hereditary claimant to the managership and stated that the records supported his claim. The Amildar could not have come across any other record than

that in which Chitambariah as an authorised member of the committee signed papers during the Inam Settlement as manager of the Temple. The petitions addressed to the Inam Office by the Committee during the time of the settlement clearly shew that there were more than one individual as the manager of the Institution.

The Inam Office without taking the trouble of ascertaining whether as stated by the Petitioners, there were 12 men as managers, simply relied on the imperfect report of the Amildar and declined to interfere on the Petitioners' behalf. That in doing so, the Syed Nasir Uddin put in a wrong construction on the words "Dhurmakurta Chitambariah and others" by saying that Chitambariah was the only manager and the others simply belonged to his sect and were his followers.

Hence the Appeal on the following among other grounds:-

1 That the fact whether there were 12 men as the managers of the Temple was not gone into.

2 That the fact that Chitambariah's 1st son Venkata Ramaniah, whose claims

the

5/-

the Amildar seems to support, is not the regular resident of the Town of Dodda Ballapur, but a permanent traveller; and that it was impossible for the community to recognize his 2d son Venkoba Loobiah as the manager, in as much as he is no more a member of the main family, he having been adopted by a different family altogether. These facts have not been considered by the Amildar; nor have they been considered by His Honor the Hoozroi Officer.

3. The Amildar and His Honor the Hoozroi Officer are wrong, the former in not reporting and the latter in not ascertaining that while the ancestors of the Petitioners have made almost all the Kahanams [vehicles] in the temple, and the Petitioners still adhere to the practise of keeping the Akhanda [permanent light burning] before the God as used to by their forefathers, neither Chikambariah nor his ancestors nor issues have made any thing similarly.

4 That

Petitioners therefore beg to take the liberty of suggesting two alternatives in connection with this case for your honor's favorable consideration as the Temple is purely a public one being supported by the Government and the Vaisia Community of the Town; the managers of such an institution should have no party feelings.

1st ly That 12 men be appointed as managers of the Institution as before. or

2nd ly That only a single member be selected to manage the Temple from any other caste or creed

7/-

creed, so as there may be
no more complaints in the
matter by either of the factions.

For this Act of Justice, the Petitioners
as in duty bound
will ever Pray.

September 1882
Bangalore

COURT FEE
GOVERNMENT MYSORE INDIA
EIGHT ANNAS

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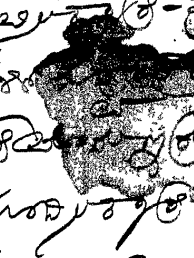

28-7-82

22-7-82

24-7-82

(Form No. 52)

1889.

No. 4420

Name of Petitioner.

Village.

Date of Petition.

Date of Receipt.

Date of Disposal.

No. of Enclosures.

ABSTRACT.

Inspr. Gen. No. 3440/470

To The Dewan to His Highness
the Maharaja of Mysore,

Most respected sir,

We the undersigned inhabitants
of Kumpalli, Narasimhaiya, Ranganna
=iya and others of the Kasaba of Lodd
Ballapura Taluk Bangalore Distric
beg leave to lay these few following
lines before your honor for kind con=
=sideration and favorable disposal.

1. The dispute about the superv=
=ision and management of the affair
of the temple of Janardhanaswamy
has been according to your honors or=
=ders enquired into by the Amildar of
Dodd Ballapura and the proceedings
of the same have been forwarded to
your honors Office through the Deputy
Commissioner of the Amgaraiges Office
of the Bangalore District:-

2. We humbly beg your honor to go through the proceedings and especially the important title deeds produced by the parties concerned, and thereby dispose of the case in favor of the right claimants. In order to assist your honor in so doing we have enclosed for your honor's perusal a summary of the proceedings in the case both in Canarese and English.

For which act of kindness we shall ever pray for your honor's long life and prosperity.

We beg to remain
Most respected sir
your most obedient and
humble servants

February 1837
Doddaballapura

To

C. Rangacharlu Esqr. C. S. I.
Dewan to His Highness the Maha Raja
of Mysore Bangalore.

Vaisera Alampalli Narasimmiah,
residing in the Kasbah of Doo Balapur. } Petitioners..... Plaintiff.

vs.

Vaisera Venkata Ramania, residing in the Kasbah of Dodda Ballapur. } Defendeu

Arguments in favor of the Plaintiff

We, the undersigned Dharmakartas of the temp. of "Sri Janardana Swami", in Dodda Balapur Kusbah, humbly venture the following to your honor's hi cultivated, enlightened, and noble consider fully trusting in the legality of their claims, and in your sense of rendering unsullied and impartial Justice in the case, which Amildar of the Taluk, first enquired then referred to Mr. Syed Nasira'din, the Moozroy Officer of the Bangalore District orders, against which the appeal being your honor was pleased to remand to the

Ami

Amildar for further enquiry and report; and the Petitioners earnestly implore your honor to consider these lines along with the appeal already submitted, before disposing it off, and pass such orders as the nature and urgency of the case might suggest, and thereby save the Petitioners from all further troubles.

Summary of the Appeal Petition.— The temple of Sri Janardana Swami belongs to all the Vaisea Sect, who reside in the Kusbah of Doda Ballapur. That upto 1877-78, when the Assistant to the Inamis, settled the temple Inams, the superintendance and conduct of business devolved on all the people of the Vaisea community, who, having called in a committee, several months prior to the Inam settlement, appointed 12 members of the Sect. to be the "Dharmakartas." It was also arranged that 2 of this committee should manage all business in connection with the temple for every two months of a year, and then make room for the other two successors. This arrangement was made with the concurrence of all the Vaiseas, in order to facilitate the Government work, and to improve the temple also. These stipulations and the temple funds being entered all in one book called "general diary," it was further resolved that the Sunnods

and

and the other temple documents should be kept together along with the diary. The business of the temple was accordingly conducted by two of these 12 members in turns. That after the death of Chitambaraiyah, his son Venkataramaniah, considering that he alone is the Dharmakarta, and that the others had no right to the Hack, collected several men, and formed a faction, and during the term of Patnam Atchaiya and Soobiah, whom he gained over to his own faction, although they were two of the 12 members, he [Venkataramaniah] secured the possession of the said diary etc, and having thus deprived the Petitioners of the possibility of hoping to prove the existence of these vouchers, he now objects to the Petitioners entering the very temple or their performing any religious or sacred ceremonies. This is against all Usanool. The Petitioners therefore prayed that they may be relieved from this difficulty, and the appointments of 12 managers as before may be confirmed: or two men, one from each faction may be ordered to conduct the duties: or a competent man, a stranger to either of the factions may be nominated by Government.

Answer of the Defendants. The temple was not under the management of all the Vaisea upto

upto 1877-78., as stated by the other side. That the appointment of 12 members as Dharmakartas several months previous to the Inam Settlement, and the existence of any diary is untrue: this temple was built by one Gooroovoy Chetty, who was the Chetty of all the Vaiseas; that Gooroovoy Chetty gave away the temple to his (Venkataramania's) ancestors; and himself and his ancestors are the Settiers of the Vaiseas, and he is related by blood to the deceased Gooroovoy Chetty and on the strength of these double relationships, the right of managing the temple affairs and the temple were inherited by one or the other of his ancestors, who have successively filled the post of mangers of the temple.

The issues in the case are:—

I. Whether the temple in dispute built by the late Gooroovoy Chetty was inherited by the Petitioners or several of their ancestors; or by the ancestors of the Defendant Venkata Ramaniah, when and under what circumstances and conditions was it inherited?

II Whether Venkata Ramaniah and his ancestors were the nearest kins to the deceased Gooroovoy Chetty any more than all other Vaiseas, and whether they are the Ejamans of the Sect?

III. If the management of the temple had been entrusted to the family of Venketa Ramaniah, how was it performed from the time of such trust to the time of Inam Settlement in 1878, and how was the temple service performed since this Settlement?

IV. Whether the right of inheritance of Venketa Ramaniah or his ancestors to the temple over which the Government has exclusive right, was recognised by any of the competent Government Officers, and whether the former had been regularly appointed by the latter.

4. The Exhibits filed on behalf of the Plaintiffs are:— From A to F. and A1 and A2. The Golaka (earthen cash vessel) of the temple was also produced, and several witnesses were examined. Exhibits I to XV were produced on behalf of the defence, and several witnesses examined.

Shows that the Defendants Family alone is not the managers—

Exhibit A. Petition presented to the Inam Assistant in November 1877, from all the Vaiseas, that the Archik does not worship God according to the orders of the Dharmakartas i.e. Petitioners and Alampalli Chitamburaiyah.

that the Defendants is not the Hack belongs to

B. That on the 10th waning moon of Chais month of the year Sarana, the Archik Door Venk and S Achari's son Narasimia

have executed a Karar to all the Vaiseas of Ibbandra Nagara of Dodda Ballapur to the effect that,

1st Cly they [Archiks] keep the ornaments and valuables of the temple with them on their own responsibility, and whenever 10 of you [Petitioners etc.,] will call upon, an account of them will be rendered to you all.

2nd Cly the service of good worship will be performed at proper times, and they will walk in conformity with the wishes of 10 of you: and whenever you [meaning several] call for Sumod and other documents which are with them, a reference of them will be allowed to you. A patti showing all the temple properties in details, is also subscribed and given to you.

Shows that the Hack belongs to Several.

C. List of properties executed by the Archiks to all the Vaiseas according to Karar B.

Do

D. The statements made by all the Vaiseas before the Moozrey Overseer Madva Rao of the late Bangalore Division in 1855. This document shows the former condition of the temple, the properties therein existing, and the opinion of the community as to how it should be conducted in future. Reference is made as to the existence of Exs: B. and C. and the particulars of service to be performed at the temple by several in general, the prerogatives of the Archik on the occasion of marriage and other auspicious ceremonies, these being

described

described, all the Vaiseas have attested these statements.

Shows that the Hack belongs to Several. —

E. The Patti adverted to in the Exhibit D statement. The temple properties which are not forthcoming are to be made good by the Arelikes, and the same to be entered in the account of the temple. This petition is signed by all the Vaiseas.

Shows that 12 men are elected as Dharmakarts.

F. Statement made by the Arelik Gopalashary on the 4th April 1882, from which it will be clear that there were 12 men as Dharmakarts, and the office of supervision formerly devolved on all the Vaiseas.

Shows that the temple's dispute is under the management of all.

G. Upon the Complaint of Desada pété Ejaman, and others, Nirup granted by His late Highness the Mahat Rajah Krishna Raja Wadér Bahadur under date the 1st waning moon of Aswija month of the Year Purvajtu, that the people of Nagartte caste should not molest the procession of Sri Jenardana Swami passing in the street.

Shows that the lands belonging to the Temple are under the management of several members

H. The lands attached to the temple were cultivated or the mesne profits received by Nara simhaiya and 4 other Vaiseas. As Venkata Ramania does now apply for the management of the mesne profits thereof, Sanjivia applies to the Talook authorities

for

for orders as to whom the mesne profits should be given; and the Talook authorities in their endorsement say that he may give to him that gave the land to him for cultivation, etc.,.

Shows that the Defendant's family is not recognised as Tejamaan by the Ryots — } I. Letter written by several members of the pettah to Haniyur Raja Eeranna.

— Do — J. Letter written by 10 [several] persons of Doda Ballapur to Kadmur Venketa Rangaiyah and Venketa Soobia.

Gifted properties of the temple assigned to the possession of the Petitioner and 4 other persons — } K. The sale bond of the shop given by one Sippia as a gift to the temple are assigned over to the possession of and stand in the name of Narasimia etc, 4 persons.

Shows the difference existed between the Petitioner and the Defendant — } L. Copy of a deed executed by one Shrinivasa Moorty, in the name of Narasimmia's father, who is one of the Petitioners.

Shows the existing difference. M. Statements given by Venketa Soobiah and others.

## Exhibits filed by the defence side.

Shows that 12 men were the managers — } Exhibit I. Statements by the Petitioners before Mr. Nasiruddin.

— Do — II. Statements made by Narasimmia and others before the Amildar.

Shows that 12 men were managers — III. Memorandum regarding the beat of drums and passing with processions by Vaiseas.

— Do — IV. Patti [List] directing how Pooje [worship] should be conducted during the months of Aswija of the year Bhava.

— Do — V. Patti directing Pooje in Aswija of the year Angirasa.

Do VI. Petition by Narasimia and others to the District Hoozoor.

Do VII. Inam Statement of Kestur village in the name of Chitambaraiyah.

Do VIII. Petition to the Inam Assistant by the Vaiseas.

Do IX. Endorsement from the Inam Assistant to Chitambaraiyah.

Do X. The Sastik Patti of the temple prepared in the presence of the Inam Assistant.

In the name of the managers — XI. Inamti Pattahs dated July 1879, in favor of the temple, issued in the name of the managers.

Excluded from the number of Dharmakarts — XII Contract Deeds.

[a]. For work executed by Vaddar Timaboya in the name of Alampalli Narappah.

[b]. The same for the year Parabhava.

In both these, Defendant's name is omitted.

XIII. Deed of Contract for the work for the year Manmatha executed by Nanja Naik, in the name of Soobrayappa and others, in which the Defendant is not recognized as the Dharmakarta.

Excluded from the number of Dharmakartas } XIV. Nirupa granted by His late Highness the Maha Raja to Chidambaraya regarding the Chatra.

Ten [several] men gave their assent. } XV. Arzi written by the then Moodgroy Overseer to the then Commissioner [now Chief] dated 25th January 1859. The original in the Hoozoor record, to be called for and perused.

5. As to 1st Issue. Petitioners beg to urge that the oral testimony and the documentary evidence sadly fail to show that the temple in dispute was assigned over to the ancestors of the Defendant Venkataramaniah by Gooroovoy Shetty who dedicated the temple and he trusted them with any exercise of the power over it. The Exhibits B.C.D. and E, which are the records of 58 years, and the statements made by the witnesses clearly prove that the late Guruvoy Shetty assigned over the temple and the management thereof to the Vaiseas, the ancestors of the Petitioners. These records come from a very reliable source, is the most trustworthy and the best evidence. These records allude to the Petitioners' ancestors a circumstance admitted by the Defendants. If the Defendt or his ancestors had exercised the powers of a manager as asserted by him, they would

would not have put their hands into these exhibits and the statements. If there is any truth in the assertion of the Defendant, there was no reason whatsoever why his ancestors in whose name Exhibits 12 and 13 are executed were not called Dharmakartas from these documents which are produced by himself. Exhibits 3, 4 and 5 are also pro-duced to show that he alone was the Dharmakarta. Exhibit 3 is a paper signed by the Vaisya community that "Dharmakarta" Venkataramania examined the musicians, who did not perform his duty satisfactorily. When this document came into existence, Chitambaraiyah must have been a Dharmakarta as alleged by Venkataramaniah. If the incumbent had then been alive the mere fact of Venkataramania having written out a paper declaring himself "the manager" and getting the same paper attested ignorantly by a few, cannot create him any title whatever. If he had actually held and exercised the power of manager, people declaration that he "exercised the power of manager," is absurd and unnecessary. If servants do not discharge their duties properly, higher authorities exercise their discretion — a document directly opposed to this maxim

Ex is nothing but a paper to find its way to the waste
m paper basket. His own witnesses assert that the
paper in question was written during the lifetime
of Chitambaraiyah, who got it written by his son
gr Venkata Ramania. The nature, the mode, and the
very expressions of the paper, all raise a pre-
sumption that behind the back of Chitambaraiya
the paper was got up, the paper was purpose
got up by Venkata Ramania, while he had
had no power of Dharmakarta to exercise. A document open
to such grave prevarications, and so many
contradictions, and got up or say more openly
fabricated should help Venkata Ramania,
and it is very unrighteous to allow it should
do so. Petitioners could not be bound by
such a paper.

Exhibit 4 is a Patta to show how Pooje
[worship] is conducted. There was no reason
why this came into existence, and none
existed. If custom should enforce its production,
there should have been a similar one every year.
No other similar Patta is produced. From the
very face of it, it is clear that the names
of several men have been first inserted
and after their hands were secured, the
headings were filled in during their absence

and

and signed as "Dharmakarta." It is therefore decisively impossible that a single individual should be Dharmakarta.

Patti No. 5 is also produced. It is nothing but Justice to deal with it similarly. These two Pattis do not actually bear the signatures of all those whose names are enumerated at the top: but one signs for the sake of another. There is no reason why one should sign for another who is yet alive. All these are in the opposite faction. It was not proved at the hearing, that they signed with the consent of him whose hands are put in. Such documents can be easily fabricated. One Arthik Gopalasshari, who was then on duty appears to have signed for the class of Arthiks. But this very Gopalasshari, who was examined as a witness for the defence, deposed before the Sram Assistant that upto 1878, his partners refused to allow him a share in the usufructs of the temple - and that he never did his duty during his turns, since the 12 years past. The Defendants' case cannot be supported by the Pattis 4 and 5. Petitioners are not bound by them. Ex: A is the copy of a petition submitted to the Sram Assistant by the Petitioners and the other Vaiseas. It is to the effect that Arthik

Keepo

keeps the temple very unclean, against the wishes of Chitambaraiyah and the other Dharmakartas, and he may be dealt with according to law. How far this declaration does help the Defendant need not be stated here. The tenor of the passage alludes to all the Petitioners and not to Chitambaraiyah alone. If Chitambaraiyah alone was the Dharmakarta, there was no reason why this petition should be signed by others also. If he alone was capable of performing the duties of Dharmakarta he had no need of other help. But here Vaisya public did and have signed. It is enough to show that he alone was not the Dharmakarta. Petition was written in the name of the body, and Chitambaraiyah signs as a member of that body: and here it was not established that he alone was Dharmakarta. Ex A, is more in favor of the Petitioners. There are properties that were given away in gift to the temple. These are common to people and Govt. also. If Venkata Ramaniah's assertion that his family alone exercised the powers of a manager, was true, he would have actually taken up all responsibility as against Govt. and people, and between them; he would have kept the credit and debit accounts of the temple, and would have easily produced same before any body desirous of inspecting same. But here, Chitambaraiyah asserts in

his

his deposition that he knows of no account his father kept and he keeps none himself: this weakens his own argument. The title-deeds of the temple Inamgem were produced by the Defendant to show that they were issued in the name of his father alone. The deeds themselves show that they are issued in the name of all the managers. The use of plural nouns and verbs therein refer to not a single individual. Sanjividh and other cultivators testify that these Inams were not cultivated for him alone, but for the Petitioner and several others. Witness Bhimanna the Shanbhogue states that Narasimiah and 4 others paid the Govt quit-rent etc., of these lands. From Chitambaraiya's own writing upon the Cash Chest (Dabbi) declares that the Vaiseas as a body keep the Cash Chest in order to perform the temple Service of Shri Janardana Swami, and left in his charge. The Defendant admits this. If he alone was the manager, he would not have written this. These strongly support the Petitioners' assertions while they weaken the defence; and unless the Defendant aims at usurping the properties gifted to the temple, he has no reason whatever to behave in the present manner. The Defendant

admits

admits he is aware of the Exhibit K. sale-deed of the shop assigned to the temple which Sippia executed in the names of the Petitioners and Soobramia, the Defendants brothers. His Soobramiah and the Defendant being undivided brothers live together, and acts in the temple during the other's absence, and it looks so very strange that the Defendant should ignore all knowledge of the position Soobaramia possesses in the temple. If Venkatachanna will speak the truth that such properties belong to God, he is afraid that it will be most suicidal to his interests. The sale-deed stands in the names of several members, and his assertion that he alone is the Dharmakarta cannot stand good. Unless the truth is concealed, and the claims of God are all denied in toto, he cannot possibly gain his end. He has dealt with similarly in the case of a deserted premises which belonged to the temple in dispute, and as to stones which the committee purchased for Mahadwara [the holy entrance] and which the Defendant admitted, he now declares them to belong to another temple of Kannika Parameswari. His statement is false and flagitious, and is opposed to the ancient records and precedents. The Exhibits B.C. D.E.F. come out of a most reliable source, are the most trustworthy public documents

and

and do establish that the right of management of the temple under dispute does not descend to Defendant's family alone, but to several members of the sect of Vaiseas, while the Exhibits 3, 4, and 5 for the defence look so very suspicious, and contradictory that they carry no weight or value in themselves; and they do not as much bind the parties as those filed for the Plaintiffs [Petitioners.] If the Hindus have to commence a meritorious work, they apply to all in the community for contribution and aid; not merely to collect money, but a different motive should take the lead. In a society, the status of each man's merit varies, and the amount contributed by the most meritorious will not only remove all impediments in the way, but will also tend to perpetuate the work begun; and the starter either from himself or from contributions lay by such a stock as the proceeds therefrom might fully cover the expenses of the meritorious work he might have started and then leave the rest to certain members in the society and then renounce all cares of this world. This has been the case in the present instance. The ancient records clearly establish the fact that the

the gentleman who dedicated the temple in dispute, raised funds by private Contributions, arranged every thing that lay in his power for the well-going of the temple, and then placed it at the disposal of the certain principal members of the Community. These facts are in conformity with the precedent and the records. But the Defendants assertion that the meritorious work in question devolved on his single family is inconsistent, false, and flagitious. From time of Yore, the temple service was being performed by several of the Vaisyas, who gloriously kept on the temple without any flaw in the performances of the meritorious services viz: Chandas [lamp burning continually] many vehicles, and Jewels &c, which the Petitioners performed with enthusiasm and high spirit. These are the gifts and offers, one spontaneously brings to temples, to whom every liberty should be allowed, so as the temple may be his own; otherwise there will be a draw-back, which if felt, there will be an end to such performances. Here in the present instance, owing to factious spirit, a spirit verging on enmity, the public naturally felt a sort of distrust and dissatisfaction and all the temple sacred services has dwindled to nothing. The Deft[s] used to behave in the temple as if he alone was the manager, his arrogant behaviour has severed many of the pious men: the

public

public are denied free entrance, and prevented from performing their part of service. The Deft does all business in the temple to suit his own taste and pleasure. For the past one year, instead of there being a stimulus on the part of all the people for the well-conducting of the temple services, the factious spirit has risen so high as the one faction throws on the other the business of performing the usual, special and sacredotal services and in the end they are left quite unperformed.

6. As to the 2d issue, the main point to be considered is that the Defendant has failed to prove that he or his family were not connected with any ties of consanguinity to the late Guruvoy Shetty, who dedicated the temple. It is proved beyond dispute that he bears as much relationship to him as all men in the community do. If there had really existed a closer relationship, he would have inherited the house and the shop, the pattah of which stands in the name of Chitambara Shetty and others, while the Caudayem is paid by Narasimia and the Petitioners. This fact is supported by the admission of the Defendant himself, and therefore, it is clear that the Defendant was as distant a relative of the deceased Guruva Shetty as all the other Vaiseas. That the Defendant's family was the Ejaman of all the Vaiseas is not proved

proved from the evidence urged in his favor. Some say that the Defendants father Chitambarayyah had acted merely as the Setty, while the others say that he acted both as the Shetty and Ejaman. No written evidence to the point. Both these appointments cannot be performed by one and the same individual. Exhibits I and J. produced on behalf of the Plaintiffs [Petrs] are the letters written by all the Vaiseas of Dodda Ballapur to all the Vaiseas, the relatives of either party. These were written by several, and if the Deft alone was the Ejaman, he would have written in his own name, and would not allow others to join him in writing it, and there would have been several occasions to write alone. None of such letters is forthcoming. The Komties, as a class, are one of the 18 known Panas. Dodda Setty and Ejaman should accede to the selection of a pete Setty and Ejaman in all other dependant Panas. No such appointment appears vested in any one upto date. The Office of Ejaman is hereditary. The Defendant was never the Ejaman of the Vaiseas, and never a close relation of the late Guruva Shetty.

7- As to the 3d Issue, the Petitioners submit that the management of the temple does not devolve

devolve on the defendant's family alone, as already observed in the 1st part of para 1. The Defendant has utterly failed to prove whether he or his father held singly the sole management of the temple upto the time of Inam Settlement, and that no others held it in conjunction with him. That all the Vaiseas managed the temple affairs have been proved by the Petitioners witnesses who are men of different caste and of respectability and truth: and further the Exs: Nos 3, 4, 5, 11, and A, all clearly demonstrate that the temple affairs were managed by several. That several months prior to the settlement of the temple lands by the Inam Assistant, a committee of 12 members was formed as the Dharmakartas, with the consent of all the Vaiseas. It was further arranged, that two of these 12 members should by turns discharge the duties of the office of manager together for 2 months in a year — a fact borne out by the witnesses on behalf of the Petitioners. The statement of Archik Gopalashari, who is one of the Archiks [Ex: F.] and the statements of Kaket a Ramia bear out this assertion. This very Gopalachary, in his statement as a witness on behalf of the Defendant, gi altogether a different story. He is very unbustworthy. Gopalachary is a witness ted in support of the Defendant's assertion ed apparent. If the Archiks were men of probity and good characters, and had not supporte

the

Defendants Cause, the present dispute would
have probably arisen. Defendant would
er have asserted that he alone is the manager.
fact still more strengthens the 1st and 2d Issues
avor of the Plaintiff.
As to the 4th Issue, it may be stated here, that
, the duty of Govt to select a man as Dharma
ta, manager, trustee or form a Committee. The
uple in dispute is the Govt property, Sastik
rant] being allowed to it. The Defendant does
t produce any document to show that his
cestors were appointed as managers by
mpetent Govt Officers. He, on the contrary asserts
t he possesses no document by which his fathers
re appointed by Govt, and he has no knowledge
out it. The only order, which he appears to depend
ron, is the one in which the Jaloork authorities
rely declare "that Chitambaraiyah the Dharma
rta of Sree Janardanaswamy's temple deceased;
other claimants are not forthcoming, his
n might be appointed in his stead." No
ter order seems to have passed Confirming
n in the post in preference to other claimants,
r do they seem to have been examined. Even
is Endorsement has not been produced.
e right of selecting a manager being in the
uds of Govt and Govt not having exercised
at right, private nominations and self
ppointments must give way and no such
rivate nominations can bind other people.
he Established custom heretofore was, that

in case of Govt nominating a man as
=Karta, all the Claimants should be summon
=ed, and examined as to who had the most
preferential Claim, and as to the former and
present conduct and Character of that man,
and without any partiality whatever that
man, who was the permanent resident of
the place, and who was popular was al=
=ways nominated. But in the present
instance, nothing of the kind appears to
have taken place. The Deft is not a
permanent resident. He has rendered him=
=self odious, and has formed factions. His
witnesses signify that they do not belong to
the other faction and yet they are full of facti=
=ous spirit. This false assertion "that they are im=
=partial," are made to mislead the other partis=
=ans, and keep them in suspence as to their
views and motives. This is against all the
former record, the opinion of the Amaldar,
and do not in any way support the defence.
The deposition Exhibit M will, on perusal,
prove the truth of the Petitioners' assertions.

Summary- 9. Your administration is known
to protect all the people alike and not disturb
the peace. The temple in dispute belongs to Govt
who have the right to make the best possible
arrangement in view to prevent all quarrels
amongst the people. The temple in dispute

may

q be put under the management of all the
is as before; or orders may issue to let it
main under the management of a Com=
ittee of 12 Members as arranged eventually;
one man may be selected and appointed
n each of the two factions, and these two
ividuals manage all the temple affairs
6 months during a year, and then 2 others,
the other half of the year; or a man that
a stranger to either of the factions, that is
own for his popularity, respectability and
egrity, a conscientious man, and a perma=
ent resident of the place may be nominat=
d for the post; or the Govt may have the
ract management in their own hands by
ppointing a man on a monthly pay.
ng one of these concessions, which the Govt
ill be pleased to show, will be in conformity
ith the wishes of the people, to whom you
ill be doing immense good and favor.
r on the contrary, if the Govt will allow
e Defendant to remain as the Dharmakarta,
notwithstanding he is one of the opposite
ction, and one always absent at outstations,
uch an appointment will necessarily
reate clamour and dissatisfaction among
ople. Moreover it should be borne in mind,
at the Defendant is always absent at out
tations, and his people will manage in his
sence as was the case heretofore; that he or
his

his people will ever be counteracting, which will naturally add to the factious spirit of the people, who will be continually annoyed, and prevented from performing their religious service. Suppose a particular individual has to perform a particular vow, or religious service or sacred ceremony on a particular day and time, and the Defendant were to say that it cannot and must not be performed, simply he was not consulted and his assent previously not secured, and therefore the performance should be put off, or the attempt abandoned altogether, then the religious feeling of that individual will be hurt, and this is enough to break the peace. Immediate relief cannot be had from the Dalook authorities. Moreover, it is in vain to seek the Govt aid for every little bit of the temple affairs. There are periodical as well as special vows to perform, and if one is required to obtain the Defts assent, or when he differs, sanction from Govt Officers, there will be endless litigation, and there cannot be any thing more absurd than this. ~~The Office~~ Your honour need not be told the consequences of hurting the religious feeling of a body of men. The Office of Dharmakarta, as averred by the Defendant himself, is more a respectable position than one to be aspired at for the sake of mere income, however shabby that may be. The Defendant commands no respect or popularity either in the community to which he belongs, or in the town he lives in. He has no fixed residence. He cares more for income than for respect. It is only

a

short time ago, he was found to have mis-appro-
riated Rs 150, out of the Collections in the Dabbi
nole vessel] to which all the Vaissas generally
ntributed during the term of Alampalli Soobe-
iah and Patnam Atchaiya the two of the
members of the Committee. The produce of the
iple lands have not been accounted for,
e past several years. The prospective means
ofits will, doubtlessly share the fate of their
ottrew of the past years, and no satisfactory
count of them can be rendered either
the Govt or to the Community. The one does not
h to exercise the right apparently vested in
while the other would fain to do what could
t be allowed to them. There are many who crave
position to command respect, but when allowed,
ry few perform it with integrity and credit
themselves. They are guided by their whims
d people at large will be put to extreme
ficulties and inconveniencies. If in the
sent instance, the position in question
not a lucrative one, there was no reason
y the Defendant should take all this
uble, and undertake all this litigation.
Petitioner, on the contrary, contends
behalf of several who own the right as
ll as himself, but the Defendants
ection is as unjust as unfair. The
-ple was dedicated by one Guruva Shetty,
o assigned, on his death-bed, not to one,
t to several of his castemen. Defendant's
tention is iniquitous. The Exhibits B.C and D

are

are combined in Ex: № 15, which is the Mooz=
=roy Overseers Report. The Petitioners prayed the
Amildar to call for and peruse this, but he
never did it. The Petitioners beg that it may
be called for and perused in your hoozoor.
The Dabbies (earthen cash vessels) over which
the Defendants' father has appended Chits
written in his own handwriting, and which
are at the Taluk Treasury, may also be
called for and examined; and in Jus=
=tice to our prayers, the relief sought for
may be granted to Petitioners.

For this Act of Justice, Your Peti=
=tioners as in duty bound

Will Ever Pray

January 1883.

[illegible]

ಸಲ್ಲಿಸಿ - ಅಲ್ಲದೆ - ಮಿಕ್ಕಾವ ಅಂಶಗಳನ್ನು ಸಹ ಸಲ್ಲಿಸಿದ್ದಾರೆ.

ಇದರಲ್ಲಿ ಪ್ರಾರ್ಥನೆಯ ಪ್ರಕಾರ ಅಂಶಗಳನ್ನು ಸಲ್ಲಿಸಿದ್ದಾರೆ.

ಮೇಲ್ಕಂಡ ಪ್ರಕಾರ ಅಂಶಗಳನ್ನು ಸಲ್ಲಿಸಿದ್ದಾರೆ.

ಅರ್ಜಿದಾರರ ಪರವಾಗಿ

2/

3. ಸಿಸ್ಟಂಗಳಂತೆ ಕಲಿಸಿದ ಅಲ್ಗಾರಿದಮ್‌ಗಳನ್ನು ಅನುಸರಿಸಿ ಕಂಪ್ಯೂಟರ್‌ಗಳು ಮಾಡುವ ಕೆಲಸಗಳನ್ನು ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಿಸಿ –

I ಒಂದು ಸಂಖ್ಯೆಯನ್ನು ಅದರ ಮೇಲೆ ಸಂಖ್ಯೆಯಲ್ಲಿ ಕೊಟ್ಟಿರುವ ಸಂಖ್ಯೆಯಿಂದ ಭಾಗಿಸಿದಾಗ ಶೇಷವು ಸೊನ್ನೆಯಾಗಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಯನ್ನು ಭಾಜ್ಯ ಸಂಖ್ಯೆ ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಉದಾಹರಣೆಗೆ 15 ಅನ್ನು 3 ರಿಂದ ಭಾಗಿಸಿದಾಗ ಶೇಷ ಸೊನ್ನೆಯಾಗುವುದರಿಂದ 15 ಒಂದು ಭಾಜ್ಯ ಸಂಖ್ಯೆಯಾಗಿದೆ. ಆದರೆ 15 ಅನ್ನು 4 ರಿಂದ ಭಾಗಿಸಿದಾಗ ಶೇಷ ಸೊನ್ನೆಯಾಗುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ 15 ಒಂದು ಭಾಜ್ಯ ಸಂಖ್ಯೆಯಲ್ಲ. ಒಂದು ಸಂಖ್ಯೆಯು ಭಾಜ್ಯ ಸಂಖ್ಯೆಯೇ ಅಲ್ಲವೇ ಎಂಬುದನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಅಲ್ಗಾರಿದಮ್ ಅನ್ನು ಬರೆಯಿರಿ.

II ಸಂಖ್ಯೆಗಳ ಪಟ್ಟಿಯಲ್ಲಿರುವ ಅತಿ ದೊಡ್ಡ ಸಂಖ್ಯೆಯನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಅಲ್ಗಾರಿದಮ್ ಅನ್ನು ಬರೆಯಿರಿ.

III ಒಂದು ಸಂಖ್ಯೆಯ ಅಪವರ್ತನಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಅಲ್ಗಾರಿದಮ್ ಅನ್ನು ಬರೆಯಿರಿ.

IV ನಿರ್ದಿಷ್ಟ ಸಂಖ್ಯೆಯಲ್ಲಿರುವ ಅಂಕೆಗಳ ಸಂಖ್ಯೆಯನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಅಲ್ಗಾರಿದಮ್ ಅನ್ನು ಬರೆಯಿರಿ.

4. ಅಭ್ಯರ್ಥಿಯು ಸಲ್ಲಿಸಬೇಕಾದ ಅರ್ಜಿಯ ಮಾದರಿಯು ಈ ಅಧಿಸೂಚನೆಗೆ ಅನುಬಂಧ A-I ಮತ್ತು A-II ರಲ್ಲಿ ನೀಡಲಾಗಿದೆ. ಅಭ್ಯರ್ಥಿಯು ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸುವ ಮೊದಲು ಅಧಿಸೂಚನೆಯಲ್ಲಿ ನೀಡಿರುವ ಸೂಚನೆಗಳನ್ನು ಎಚ್ಚರಿಕೆಯಿಂದ ಓದಿಕೊಳ್ಳಬೇಕು. ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಲು ಅಂತಿಮ ದಿನಾಂಕ ಮತ್ತು ಸಮಯವನ್ನು ಅಧಿಸೂಚನೆಯ XV ನೇ ಪ್ಯಾರಾದಲ್ಲಿ ನೀಡಲಾಗಿದೆ. ಅಭ್ಯರ್ಥಿಯು ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಲು ಅಂತಿಮ ದಿನಾಂಕ ಮತ್ತು ಸಮಯವನ್ನು ಅಧಿಸೂಚನೆಯ ಪ್ಯಾರಾ XV ರಲ್ಲಿ ನೀಡಲಾಗಿದೆ. ಅಭ್ಯರ್ಥಿಯು ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಲು ಅಂತಿಮ ದಿನಾಂಕ ಮತ್ತು ಸಮಯವನ್ನು ಅಧಿಸೂಚನೆಯ ಪ್ಯಾರಾ XV ರಲ್ಲಿ ನೀಡಲಾಗಿದೆ.

A. ಅಭ್ಯರ್ಥಿಯು ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಮಾಹಿತಿಯನ್ನು ಸರಿಯಾಗಿ ಮತ್ತು ಸಂಪೂರ್ಣವಾಗಿ ಭರ್ತಿ ಮಾಡಬೇಕು. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಮಾಹಿತಿಯನ್ನು ಸರಿಯಾಗಿ ಮತ್ತು ಸಂಪೂರ್ಣವಾಗಿ ಭರ್ತಿ ಮಾಡದಿದ್ದಲ್ಲಿ ಅಂತಹ ಅರ್ಜಿಯನ್ನು ತಿರಸ್ಕರಿಸಲಾಗುವುದು.

B. ಅಭ್ಯರ್ಥಿಯು ಸಂಪೂರ್ಣ ಶುಲ್ಕ ಮತ್ತು ಅರ್ಜಿಯ ಶುಲ್ಕವನ್ನು ಪಾವತಿಸಿದ ನಂತರವೇ ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಬೇಕು. ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಿದ ನಂತರ ಅರ್ಜಿಯಲ್ಲಿ ಯಾವುದೇ ಬದಲಾವಣೆಗಳನ್ನು ಮಾಡಲು ಅವಕಾಶವಿರುವುದಿಲ್ಲ. ಅರ್ಜಿಯಲ್ಲಿ ಯಾವುದೇ ಬದಲಾವಣೆಗಳನ್ನು ಮಾಡಲು ಅವಕಾಶವಿರುವುದಿಲ್ಲ. ಅರ್ಜಿಯಲ್ಲಿ ಯಾವುದೇ ಬದಲಾವಣೆಗಳನ್ನು ಮಾಡಲು ಅವಕಾಶವಿರುವುದಿಲ್ಲ.

C. ಅಭ್ಯರ್ಥಿಯು ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಿದ ನಂತರ ಅರ್ಜಿಯ ಸ್ಥಿತಿಯನ್ನು ತಿಳಿದುಕೊಳ್ಳಲು ಅರ್ಜಿಯ ಸಂಖ್ಯೆಯನ್ನು ಬಳಸಿಕೊಳ್ಳಬಹುದು. ಅರ್ಜಿಯ ಸಂಖ್ಯೆಯನ್ನು ಬಳಸಿಕೊಳ್ಳಬಹುದು. ಅರ್ಜಿಯ ಸಂಖ್ಯೆಯನ್ನು ಬಳಸಿಕೊಳ್ಳಬಹುದು.

D. ಅಭ್ಯರ್ಥಿಯು ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಿದ ನಂತರ ಅರ್ಜಿಯ ಸ್ಥಿತಿಯನ್ನು ತಿಳಿದುಕೊಳ್ಳಲು ಅರ್ಜಿಯ ಸಂಖ್ಯೆಯನ್ನು ಬಳಸಿಕೊಳ್ಳಬಹುದು. ಅರ್ಜಿಯ ಸಂಖ್ಯೆಯನ್ನು ಬಳಸಿಕೊಳ್ಳಬಹುದು. ಅರ್ಜಿಯ ಸಂಖ್ಯೆಯನ್ನು ಬಳಸಿಕೊಳ್ಳಬಹುದು.

ಕಲಂ ೧೫೪ ಸಿ.ಆರ್.ಪಿ.ಸಿ. ಪ್ರಕಾರ ಪೊಲೀಸ್ ಅಧಿಕಾರಿಯವರು ಮಾಹಿತಿ ದಾಖಲಿಸಿಕೊಳ್ಳುವ ಬಗ್ಗೆ.

ಕಲಂ ೧೫೪ ಸಿ.ಆರ್.ಪಿ.ಸಿ. ಪ್ರಕಾರ ಪೊಲೀಸ್ ಅಧಿಕಾರಿಯವರು ಮಾಹಿತಿ ದಾಖಲಿಸಿಕೊಳ್ಳುವ ಬಗ್ಗೆ.

೧೫೪. ಸಂಜ್ಞೇಯ ಅಪರಾಧಗಳ ಬಗ್ಗೆ ಮಾಹಿತಿ.

(೧) ಸಂಜ್ಞೇಯ ಅಪರಾಧವನ್ನು ಮಾಡಿರುವುದಾಗಿ ಆರೋಪಿಸಲಾದ ಯಾವುದೇ ಮಾಹಿತಿಯನ್ನು ಪೊಲೀಸ್ ಠಾಣೆಯ ಉಸ್ತುವಾರಿ ಅಧಿಕಾರಿಗೆ ಮೌಖಿಕವಾಗಿ ನೀಡಿದರೆ, ಅಂತಹ ಮಾಹಿತಿಯನ್ನು ಅವರ ನಿರ್ದೇಶನದಡಿಯಲ್ಲಿ ಅವರಿಂದ ಅಥವಾ ಅವರ ಮೇಲ್ವಿಚಾರಣೆಯಲ್ಲಿ ಅವರಿಂದ ಅಧಿಕೃತಗೊಳಿಸಲಾದ ಅಧೀನ ಅಧಿಕಾರಿಯಿಂದ ಅವರು ಸೂಚಿಸುವ ರೀತಿಯಲ್ಲಿ ಲಿಖಿತವಾಗಿ ಅಥವಾ ಟೈಪ್ ಮಾಡಿಸಿ ಅಥವಾ ಎಲೆಕ್ಟ್ರಾನಿಕ್ ರೂಪದಲ್ಲಿ ಅಥವಾ ಮಾಹಿತಿಯನ್ನು ಕೊಟ್ಟವರಿಗೆ ಓದಿ ಹೇಳಿ ಅವರಿಂದ ಸಹಿ ಪಡೆಯಬೇಕು ಮತ್ತು ಅಂತಹ ಮಾಹಿತಿಯ ಸಾರಾಂಶವನ್ನು ಅಂತಹ ಅಧಿಕಾರಿಯು ಅಥವಾ ಅವರ ಮೇಲ್ವಿಚಾರಣೆಯಲ್ಲಿ ಅವರಿಂದ ಅಧಿಕೃತಗೊಳಿಸಲಾದ ಅಧೀನ ಅಧಿಕಾರಿಯು

J. ...

J. ...

16. ...

Y. ...

11o. ...

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7 ...

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9 ...

10 ...

11 ...

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[illegible]

[illegible] 12 [illegible]

[illegible] 13 [illegible]

[illegible] 14 [illegible]

[illegible] 15 [illegible]

[illegible]

ಕಾರಣಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟಂತೆ ಸಾಕ್ಷಿ ಹೇಳಿದ್ದು - ಹಾಗೂ ಅಪಘಾತ ಆದ
ಸಮಯದಲ್ಲಿ ಆ- ಬೈಕಿನಲ್ಲಿ ಸವಾರನಾಗಿ ಆತನ ಹಿಂದೆ ಮಗನು
ಕುಳಿತುಕೊಂಡಿದ್ದ ಎಂಬುದಾಗಿ ಸಾಕ್ಷಿ ಹೇಳಿರುವುದಿಲ್ಲವಾದ್ದರಿಂದ
ಆ ಬಗ್ಗೆ ಸಂಶಯ ಉಂಟಾಗುತ್ತದೆ. ಆದರೆ ಸಾಕ್ಷಿದಾರರು ಆ
ಬೈಕಿನಲ್ಲಿ ಮೂರು ಜನ ಕುಳಿತುಕೊಂಡಿದ್ದರು ಎಂಬುದಾಗಿ ಹೇಳಿರುವುದರಿಂದ
ಆ ಬಗ್ಗೆ ಸ್ಪಷ್ಟವಾಗಿ ಸಾಕ್ಷಿ ಹೇಳಿಲ್ಲವೆಂಬ ಕಾರಣಕ್ಕೆ ಸಾಕ್ಷಿದಾರರ
ಸಾಕ್ಷ್ಯವನ್ನು ಅಪನಂಬಿಕೆ ಮಾಡಲು ಆಗುವುದಿಲ್ಲ. ಆದರೆ ಸಾಕ್ಷಿದಾರರು
ಹೇಳಿರುವಂತೆ ಬೈಕಿನಲ್ಲಿ ಮೂರು ಜನ ಕುಳಿತುಕೊಂಡಿದ್ದರು ಎಂಬುದಕ್ಕೆ
ಪೂರಕವಾಗಿ ಯಾವುದೇ ಸಾಕ್ಷ್ಯ ಇಲ್ಲದಿರುವುದರಿಂದ ಆ ಬಗ್ಗೆ
ಸಂಶಯದ ಲಾಭವನ್ನು ಆರೋಪಿಗೆ ನೀಡಿ ಆರೋಪಿಯು ಬೈಕಿನಲ್ಲಿ
ಇಬ್ಬರು ಜನ ಕುಳಿತುಕೊಂಡಿದ್ದರು ಎಂಬುದಾಗಿ ಪರಿಗಣಿಸಿ
ಆರೋಪಿಯು ಬೈಕಿನಲ್ಲಿ ಇಬ್ಬರು ಜನ ಕುಳಿತುಕೊಂಡು ಹೋಗುವಾಗ
ಅಪಘಾತ ಆಗಿರುವುದರಿಂದ ಆರೋಪಿಯು ಸಂಚಾರ ನಿಯಮಗಳನ್ನು
ಉಲ್ಲಂಘಿಸಿರುವುದು ಸಾಬೀತಾಗಿರುವುದರಿಂದ ಆರೋಪಿಯು ಮೋಟಾರ್
ವಾಹನ ಕಾಯ್ದೆ ಕಲಂ ೧೮೫ ಜೊತೆಗೆ ೧೮೮ ರ ಅಡಿಯಲ್ಲಿ ಅಪರಾಧ
ಎಸಗ

ಮಾಹಿತಿ ಹಕ್ಕು ಕಾಯ್ದೆಯಡಿ ಕೇಳಿರುವ ಮಾಹಿತಿಯನ್ನು ಈ ಕೆಳಕಂಡಂತೆ ಒದಗಿಸಲಾಗಿದೆ.

ಸಂ. ಮಾಹಿತಿ ಕೋರಿ ಅರ್ಜಿ ಸಲ್ಲಿಸಿದ ದಿನಾಂಕ ಮತ್ತು ಅರ್ಜಿ ಸಂಖ್ಯೆ, ಮಾಹಿತಿ ಕೋರಿರುವ ವಿಷಯ, ಮಾಹಿತಿ ಒದಗಿಸಿದ ದಿನಾಂಕ ಮತ್ತು ಮಾಹಿತಿಯ ವಿವರ, ಮಾಹಿತಿ ಒದಗಿಸಲು ವಿಳಂಬವಾಗಿದ್ದಲ್ಲಿ ಅದಕ್ಕೆ ಕಾರಣ, ಮಾಹಿತಿ ಒದಗಿಸಲು ನಿರಾಕರಿಸಿದ್ದಲ್ಲಿ ಅದಕ್ಕೆ ಕಾರಣ, ಮೇಲ್ಮನವಿ ಸಲ್ಲಿಸಿದ್ದಲ್ಲಿ ಅದರ ವಿವರ, ಮೇಲ್ಮನವಿ ಅರ್ಜಿಯ ಮೇಲೆ ಕೈಗೊಂಡ ಕ್ರಮ ಮತ್ತು ಮೇಲ್ಮನವಿ ಅರ್ಜಿಯ ಮೇಲೆ ಕೈಗೊಂಡ ಕ್ರಮದ ಬಗ್ಗೆ ಮೇಲ್ಮನವಿದಾರರಿಗೆ ತಿಳಿಸಿದ ದಿನಾಂಕ

11

13

ಹಾಗೆಯೇ ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸಿದಾಗ ಸಮಸ್ಯೆಯ
ಸಂಪೂರ್ಣ ಚಿತ್ರಣ ಸಿಗುತ್ತದೆ. ಆಗ ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ
ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು
ಸಹಾಯ ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಗಳು ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ
ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು ಸಹಾಯ ಮಾಡುತ್ತವೆ. ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು
ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಗಳು ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ
ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು ಸಹಾಯ ಮಾಡುತ್ತವೆ.
ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಗಳು
ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು
ಸಹಾಯ ಮಾಡುತ್ತವೆ. ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ
ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಗಳು ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ
ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು ಸಹಾಯ ಮಾಡುತ್ತವೆ. ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು
ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಗಳು ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ
ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು ಸಹಾಯ ಮಾಡುತ್ತವೆ.
ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಗಳು
ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು
ಸಹಾಯ ಮಾಡುತ್ತವೆ. ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ
ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಗಳು ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ
ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು ಸಹಾಯ ಮಾಡುತ್ತವೆ. ಸಮಸ್ಯೆಯ ಸ್ವರೂಪವನ್ನು
ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಗಳು ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕೆ
ಸಂಬಂಧಿಸಿದಂತೆ ಸರಿಯಾದ ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಯತ್ನ ಮಾಡಲು ಸಹಾಯ ಮಾಡುತ್ತವೆ.

7.

17

ಸಂಸ್ಥಾನದ ಸಾಮಂತರಿಗೆ ಸಂಬಂಧಿಸಿದ ಅಧಿಕಾರಿಗಳ

20

21

(General Social No. 20.)

1883

From Deputy Commissioner
Bangalore District

To The Secretary to the ~~Chief Commissioner~~ Dewan
of Mysore, Department.

Dated 5th January

Despatched

Received

Enclosures No. { 1 Petition with Endorsement
1 file of Vernacular papers (separately)

General No. 757 } 1882-83.
No. 8

Reporting on petition from Narsimiah & others of Doddballapur in reference to the Jamadagnisamy Temple

P.S.

Prop. acts. to Dr Campbell's No 1277 dated 27th Dec 1884 requested in his letter dated 4th Feb 1885
2/4/85

Being appointed Dewan returns. B.L.
8/.

Mysore
Jan 83

Dec 757
Encl 2 in file

Bangalore Civil &
Miscellaneous Office
Dated
4th January 1883.

From

The Secretary to His
Dewan of Mysore

Sir,

I have the honor to acknowledge the receipt of your No 456 dated 8th September 1882, forwarding for report a petition from Narsimiah and others of Lodd Bullapur, complaining with reference to the management of the Janardanasamy temple.

I herewith returned with its enclosures.

I have the honor to submit herewith the Vernacular proceedings together with the Amildar's memo received with his letter No 16. From the sifting enquiry made by the Amildar, it would appear that the temple in question is one that was held in much esteem by the Komatties of Lodd Bullapur

to 18th July 78, or subsequent thereto.

2- Of the complainants, one Narasimmiah is the leading name. From the depositions of the complainants, even taking the leader, it seems doubtful if they have voluntarily signed the petition addressed to the Queen, as stated by the leader, but they do not seem to have done it voluntarily, inasmuch as some of them ignore the contents of the petition, and their statements differ from each other. The leader alleges that one and all of the Kanties have equally the right to the temple Dharmakarta's post, that there were 12 Dharmakartas appointed from among the Kanties themselves. In proof of this statement, he mentioned the names of the alleged 12 members. They were examined. Eight of them stated that there has for a long time been only one man as Dharmakarta, the "link"

[illegible] family of the late [illegible]. The leading Chiefs [illegible] the reference [illegible] late Deputy Governor [illegible] the Khasi Land Revenue 20 years ago to the late Chief Commissioner. The two surviving [illegible] who were present at that time, have been examined. They stated to the effect that there has been only one man for the temple affairs from time immemorial, and that the others are but devotees. Certain witnesses in behalf of the complainants, support the allegations of the petitioners, but their statement cannot be relied on, inasmuch as they appeared to have been interested in the dispute. The documents which the complainants have produced in support of their pretensions, do not seem to prove expressly their allegations.

3. The old servants of the

temple, the Deshpandes, the Deshkulkarnis, and others of Gadbapur have also been examined. Their evidence [illegible] the complainants.

4. From the former correspondence ending with the Amildar's letter, Ex. 14, it will be seen that last year, on a certain day, the brother of Narsimiah, the leader of the complainants polluted the temple by entering into it with his shoes on. The Deshkulkarni performed the necessary purification ceremonies [illegible] aggressor seems to have refused to defray the cost. Consequently the dispute arose, and two factions formed, one headed by the Deshkulkarni, the other by Narsimiah. A bitter ill-feeling appears to be existing between the parties.

5. [illegible] nature of the dispute

General Serial No. 29.)

1885

From The Deputy Commissioner
Bangalore District

Petition Deptt
CR 3-2-85

The Secretary to the Dewan
of Mysore.

Dated 27th
Despatched
Received February

Enclosures No.

General No.
D No. 1277 } 1884-85.

This office No. 751 of
5th January 1883, Re-
garding the Janardana
Swamy temple in
the Doddballapur
Taluk.

I have the honor to
request the favor of
the Return of the
file of Vernacular Cor-
respondence submitted
with the above, as the
Dharmakarta of the
institution has applied

B

* application is enclosed.

for certain documents, to enable him
to make assignments for the cultivation
of the Swamp Lands of the Temple.

S Ruketts

Dy Commissioner

(General Serial No. 29.)

1883 9278

From The Dy. Commr. Bangalore Distt

To The Secretary to the ~~Chief~~ Commissioner Dewan of Mysore, ~~Department.~~

Dated 29th March 1883.

Despatched

Received

Enclosures No. /

General No. } 1882-83.
No. 1037

Hiro Office No 751 of the 5th January 1883 regarding the Doddabalapur Temple case.

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Has the honor to request that the Vernacular Proceedings submitted with the above, may kindly be returned to this Office, as the Shimmakarta or Manager of the Temple wants back certain

the form documents
referred to in the
petition which
herewith forwarded
and obliging
turn.

A. M. Mansfield
Dy. Commissioner

W.T.

(General Serial No. 31.)

1885.

From

To

The Dy Comr
Bangalore Dist.

Dated Camp Mysore 2-4-85

Despatched

Received

Enclosures No.

General No.
Camp No. 18

His Dockets Nos 1037 & 1277 dated respectively the 29 March 1883 & 27 February 1885 requesting the return of correspondence regarding the Janardanaswami temple in the Doddaballapur taluk

---

Has the honor to return the Vernacular correspondence referred to above, and requests that copies of any papers that may be returned to the Manager of the temple may be taken

and the Whale Circular
correspondence ~~may~~
~~be forwarded to~~ re transmitted
to this office together with
these copies 2 Ltrs received with the above dockets are
herewith returned P.O.

R. W.
Secy

(General Serial No. 29.)

1885–86.

Reps & Records with reps
4/9/85

From The Dy Commissioner.
Bangalore District

To

The Secretary to the Dewan
of Mysore

Dated 3rd September 1885.

Despatched

Received

Enclosures No. 1

General No. 1836/86.
D No. 603.

Secretary's No. 18 of 2nd April 1885.

Has the honor to return the file of Vernacular correspondence together with copies of those papers that were returned to the Dharmakarta of the Jain-ardhanaswami Temple in the Doda Ballapur Talk referred to in the above.

I have the honor
Sir
Your most obedient servant
Dy Commissioner

B

Return the Vernacular proceedings & say that the Dewan declines interference with the existing arrangements

(General Serial No. 31.)

1886.

*From*

*To* The Deputy Commissioner
Bangalore District

Progress
1 + 2

*Dated* 11th March. 6.

*Despatched*

*Received*

Enclosures. No. Ver Prop.

*General No.*
*Camp* No. 46 Prop.

His docket No 603 dy 3rd September 1885 returning retransmitting certain Vernacular correspondence relative to the right to the management of the Janardhana Swamy temple in the Doddballapur Taluk.

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In returning the Vernacular Proceedings X received with the above, states that the Dewan declines to interfere with the existing arrangements.

In a Separate Dailuh.

By Order

Chief Secretary.